



The Ba-

ter noster / the Aue /

Crede, and .x. Comaū-

demētes of god in Engliſhe

with many other godly leiſōs

Byghe neceſſary for youthe

and all other to lerne

and knowe accord

dyng to the cō-

maūdemēt &

Iniancy :

ons :

gyuen by thauctoꝝpte of the bi-

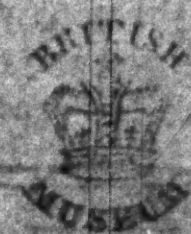
ges byghnes : throughe

this his realme,

1539. N. 10

Wh. de Burgo & Delin

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48
48
230

THE TABLE.

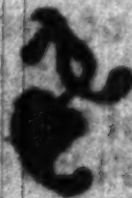
- F** First a p̄face to the reader.
- C** The lordes prayer, called the Paternoster.
- C** The salutation of the Angell called the Ave Maria.
- C** A goodly breife interpretacyon or declaration of the lordes prayer.
- C** A more large expolycion of the lordes prayer wherein are contayned seueſe perſonages.
- C** The Crede.
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- C** The commaundementes expounded by the Apostle.
- C** A more collation of the .x. commaundementes.
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- C** Certaine ſcriptural textes of holy ſcripture.
- C** The .v. wyſes ghoſtly.
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- C** The .viij. workes of mercy ghoſtly.
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- C** The .viij. gyftes of the holy ghoſt.
- C** The .iij. cardynall vertues.
- C** The .viij. Sacramentes of holy church.
- C** Of .viij. thynges which we ſhulde haue alway in our mynde.

THE TABLE.

- C** The. vii. principall vertues.
- C** The. viii. blessinges. of our Lorde.
- C** The. xvi. condicions of Charitie that Saynte Paule teacheth.
- C** The. iiii. tokens of saluacion.
- C** The. v. wonders of Saynte Augustyne
- C** Foure nedefull thynges to eche man.
- C** The abolyshinge of the Byshop of Rome's usurped power and Iurisdiction within this realme.
- C** An orde and fourme of byddynge of the bedys, by the kynge's commaundement.
- C** Chaunces made for shabyngayson of certayne holy dayes.

¶ Here endeth the Table
of this booke.

C And here after folowveth
the Preface.



THE PREFACE.



IT was neuer ordained wth out the syngular prouyden-
ce, and moſte aboundaunte
grace of almyghtye God,
that the multitude of chy-
ſten people, ſhulde lerne by
herte, the lordes prayer cal-

led the Vater noſter, the byleue: called the
Crede, and the .x. cōmaundementes of god
For truly he that vnderſtādeth theſe thye
hathe the pyth of all thoſe thynges, whiche
holy ſcripture dothe contayne, and what
ſoener maye be taught neceſſarily vnto a
ſaythfull Chyſtian, and nat onely partly
and plentyfully / but therto ſo breifely and
clerely that no man can complayne: or ex-
cuſe hym ſelfe inſly, hauynge that knowe-
ledge, whiche is of neceſſite requyred to the
atteynynge of the lyfe eternall.

Thye thynges there be neceſſarye to be
knownen to obteyne eternall lyfe.

The fyrſte is, that thou knowe what is
expedient to be done, and what to be omit-
ted and leſte vndone.

The ſeconde, when thou perceyueſte
that thou of thyne owne ſtrengthe canſte
neither do that whiche thou arte bounde
to do neither yet auoyde that whiche thou
arte bounde to auoyde, that than thou
knowe of whom to ſeke ſynde, and receyue
this ſtrength and powre. The thyrde is how
thou ſhuldeſte ſeke and opteyne it, and by
what

AN EXPOSITION OF

what meanes and wayes/by whome / and
for whose sake , Nowe therfore the com-
maundementes of god do teache a man to
knowe his insynnyte , to make hym fele
what he is , what he can do , and what he
can nat do , and that he may knowlege him
selfe a person full of vyce and synne , full of
weakenes and feblenes. So that his synne
to his conscience ones reuelated and kno-
wen by the lawe , then he maye be glade to
seke after remedy & grace , whereby he maye
be restored and iustified : and so he maye be
able to fulfil the commaundementes. Where
and of whome we shall fynde this forsayde
souerayne salue and medecyne , that is to
saye , grace , fauour , remedy , and remys-
sion of our synnes , strength and power to con-
spire in the same , and manfully to respyre
the assaultes of Satan , dothe the holye
Ghosst teache vs in our hertes , and telleth
vs by his holy secreete inspyracion. This
spyrite telleth vs howe the father of Hea-
uen wyl be mercyfull to all poore penytente
hertes that holly committe them selues
to his insynnyte mercy and goodnes , and
do nat mistruste hys bounsyfull promysse
thereof made , and that we shall fynde and
haue this insynnyte mercy , for the blode and
mercytes of his sonne Iesu Christe and the
deathe that he suffered for the loue that he
beareth vnto vs . But for this he teacheth
vs , that we muste praye , crye , and call in
sure

THE PATER NOSTER

sure saye and truste, that he wyl in al our
necessities heare vs, for the causes aforesayde.
And to the ende that we shulde know
howe to order our prayer, and that we
shulde desyre nothyng vnsyteryng, or that
is not bothe expedient and necessary for bo
dy and soule, he hath framed vnto vs a
forme of a ryght sayd prayer, and of
a heavenly makynge, so short so well or
dered, so pythye, so plentyfull, to call vpon
greate gyftes and heavenly treasures, as
none other can be deuyled of any earthly
creature. Nowe that we maye accom

pyng to our bounden duties sayth

fully and truly come to the know

lege therof: let vs humbly de

syre grace & assistance of

the father, the Sone,

& the holy Ghost to

whome be laude

and prayse,

woulde

without ende.

So be it.

XX

¶ VVHO so ever therefore shall know
lege me before men, hym wyl I knowlege
also before my father whiche is in Heuen.
But who so ever shall deny me before men,
hym wyl I also deny before my father whi
che is in Heauen.

Math. 106

THE EXPOSITION OF
✠ In the name of God the Fa-
ther, the Sonne : and the holy
Ghoste. So be it.

¶ The Lordes Prayer, cal-
led the PATER
Noster.

Math.
S. B.
LUC. II. H.



OURE FATHER
whiche arte in He-
uen holowed be thy
name. Thy kyng-
dome come. Thy
wylle be done in earthe, as it is
in heauen. Gyue vs this daye
our dayly bꝛeade. And forgy-
ue vs our trespases : as we for-
giue them that trespas against
vs. And let vs nat be led into
temptacyon. But delpyer vs
from euyll. AMEN.

¶

THE PATER NOSTER.

The Salutacyon of the Angell called the Aue Maria.

HAYLE Mary ful of grace, the Lorde is with the Blessyd arte thou amonge women, and blessed is the fruyte of thy wombe. Amen.

A goodly breyfe interpretation, or Declaracyon of the Lordes prayer.



VR Father whiche arte in heuen loke merciful vpon vs thy wretched chyl dren here in earthe, and geue vs this grace that both thy holly name amonge vs and also throughtout the

hole worlde may be sanctified and pray sed throughe the true and pure preachinge of the worde of God, and also that synfull maner of lynyng, and all wycked and erroneous doctrynes maye cease. For by these thynges thy name is dishonoured and blas phemed. Cause that thy kyngedome maye come and be increased, and al synners; and all those, whiche beynge blynded throughe

A.S.

igno: aunc

AN EXPOSITION OF

Ignorance lyue in the kyngedome of **Sathan**: maye come to the knowlege of sayth
in **Iesu Chryste**, that by suche meane thy
Church may encrease and waxe more and
more ful of people. Cause also that the ho-
ly Ghoste do confirme and establishe vs,
that we maye obey thy wpll and pleasure,
and susteyne and beare the crosse, as wel in
lyfe as in death/as well in prosperite as in
aduersyte, that we may mortyfy our owne
wpll, and offer it to god as a sacrifice. Ge-
ue vs this day our dayly bread. Take from
vs couetousnes and care nat for the velye,
that we may loke for al good thynges from
the/and that we maye receyue them of the.
Forgyue vs oure trespasses as we forgyue
them that trespas agaynst vs, that oure
herte may be quyet, and our conscience nat
troubled nor feared with the syght of our
synnes. Let vs nat be led into temptacyon.
But helpe vs by the spyrte in mortyfying
and subduynge, or tamping of our fleshe,
that we maye learne to dyspyse the worlde
withall the desyres studdes and exerceyses
belongynge vnto it, and that we may vany-
quyshe and overcome the crafty guyles of
Sathan. Finally, deliuer vs almyghty fa-
ther, frome all euill, as well temporall or
transitory/as euerlastynge/as wel of body
as of soule. Who so euer conceyeth and des-
pyeth these thynges vnto the end, and here-
by let the saye. So be it. And let the blysse
without

THE PATER NOSTER,

Without any doubte, that god hath graunted all these thynges, and that theyr prayer is heede already, accordyng to the promyse of Chryst, when he sayd: what soeuer thing ye aske and besye by prayer, beleue that ye do receyue and ye shall haue it.

EA more large expolycyon of the Lordes prayer, wherein are contayned seuen petcyons.

The Preface and introductyon to alke the seuen petcyons, is contayned in these wordes,

Our Father whiche arte in Heauen. &c,

The vnderstandynge of the vvordes.



Almyghty god, sith thou of thyne infynite beneuolence and mercy, haste nat onely admytted vs, but also taught, yea and commaunded vs by thy onely and vere sonne oure Lorde Iesu Chryst, that we trustyng in his meynes & his proteccio. He being intercessour shuld beleue that thou were a louig father vnto vs

And

AN EXPOSITION OF.

And we shulde also call the father, though
worthy and by greate ryght thou myght-
test haue ben an angry and greuous iudge
agaynst vs synners, whiche so ofte, and ab-
homyable haue done agaynste thy godly
and mooste holy will, and haue gauen the
occasion of displeasure agaynst vs. Gyue
vs we beseeche the by the same beniuolence
and mercy, that we may haue in our hertes
sure trust of thy fatherly loue, without wa-
uerynge or doubtyng, and make vs fele
this acceptable smell and swetnes whiche
the mooste sure and chyldly truste dothe get
vnto vs, that we maye with glade mynde
call the father, knowlege the, loue the, and
crepe on the in all respectes. Kepe vs we
humbly beseeche the that we may continue
thy louynge chyldren, and nat deserue to
haue the mooste mekest father our terribile
iudge, nor suffer vs nat to be thine enemies
whiche ought to be thy Chyldren and hey-
res. Thou wylste also nat onely simply
be called a Father, but that we with a co-
mon voyce shulde call the our father. And
so with a speccall prayer of vnytie praye
for euery man. Wherfore gyue vs an a-
grecynge and brotherly loue so that we may
perceyue euery one of vs that we are truly
brothers and systers and may praye to the
as to our common and mercyfull father,
euery one for other, euen as kynde chyldre
increate theyre father one for an other.

Graunt

THE PATER NOST.

Graunte that none of vs seke hye owne
 commodite of p[ro]fyte onely, or els forgette
 other in thy syght: but that anoydynge all
 hate, enuy, and descencion, as it becommeth
 the true chyldren of God, we maye loue too-
 gyther with due fauour, so that we maye
 saye with a faythfull herte, nat my father,
 but our father. O yf the truly thou arte no
 bodely nor earthly father, whome we maye
 se in earthe, but arte in heauen our sp[iritu]-
 all father, whiche dyeth nat, neyther art
 chaungeable, or inconstante, or suche whiche
 arte nat able to helpe thy selfe, as is in
 as earthly and bodely father. Wherby it
 is euydent vnto vs howe muche thou arte
 a better father whiche teacheste this tem-
 porall fatherhode, countrey, frendes: re-
 ches, fleshe and bloude to be despyled for
 the. Graunte vs deere father, that we maye
 be thy heuenly chyldren. Teache vs to re-
 garde none other thyng than our soule
 helthe, and the euerlastyng inherytaunce.
 So that this countrey, and worldly inher-
 ytaunce whiche entangleth and encom-
 byeth vs labouryng to make vs earthly
 and lyke vnto it selfe, dyscreue vs nat, so
 that we maye saye truly and with a fayth-
 full herte, O our heauenly father / gyue
 vs thy grace, that we maye be thy heauen-
 ly chyldren.

Hallowed be thy name.

O god

The. f
petty
on.

THE EXPOSITION OF



GOD almyghtye/ our
moste dere heavenly father
thy godly name rue note
in this time, in thy vale of
miserp (alas for wame) so
many waes is dishonored
and myterabyle blasphem

med, applyed to many thynges wherto it be-
deeth nat thyne honoure and glozy. Yea and
many abuse it to theyr great confusio, whil-
the thyng is so common & often vled, that
this synful lyfe maye well be called a slan-
der, and dyshonestyng of thy moste glozy-
ous name. Make thou all wytche craftes,
and false charmes shortly to decaye. Cause
all conuynge, by the whiche Sathe or o-
ther creatur are enchaunted, to cease by thy
blessyd name. Make that all calke sayth, by
the whiche epyther we mystruste the, or put
more cofidence in other then is needeful may
quychly be destroyed. Make that all here-
syes and false doctrynes, which pretende a
colour of thy name maye soone be vanyshe a-
way. Make that all pprophete or sayynges
of treuth, ryght wyfnes or holynes, dyscey-
ue no mā. Make that no man swere by thy
name, lyfe, or disceitue. Kepe vs from all false
hope, whiche vnder colour of thy blessyd
name, offereth it self vnto vs. Kepe vs fro
spyrituall pryde, from the vayne honoure
of worldely gloze and name. Graunte vs
that in all perilles and danger we maye
call

THE PATER NOSTER.

call vpon this thy holy name. Graunte that
in the straitnes of conscience, and temp-
tyng of deathe, we neuer forgette thy blessed
name. Graunte that in oure good wordes
and workes we make onely prayse and ma-
gnyfie the, so that we neyther seeke nor chal-
lenge to our selfe any name or honour, but
to the onely, whose alone are all thynges.
Kepe vs from the moste dampnable synne
of vnkynednes. Graunte that by our lyfe
and good workes all other may be moued
to good and that they honour and prayse
nat vs but thy name. Graunte that by our
euill workes and synnes, no man may take
occasion to sclaunder thy name, or bymyne
the thy prayse. Kepe vs that we despye no
thyng epyther transitory or euerylastyng /
whiche shulde nat retourne to the honour
and prayse of thy name. And if we aske any
suche thyng heare thou nat our solphtnes.
Make that our lyfe be suche, that we may
truly be founde thy children, so that thy
thy name father, be nat called in vayne / or
falsly in vs. To this parte of prayer spiry-
tually appertayne all Psalmes and
prayers, with whiche we prayse
worshyppe, synge, geue than-
kes to god and synal all the
prayse of God.

✠ The seconde petition.

Halowed

Thy kyngedome come.

His wretched and synnfull lyfe
is the kyngedome of all traynes
and myschyses, whose lord
is the wyched spype, theyse
author and groude of al malice
and synne. But thy kyngdome
the kyngedome of al grace & vertue, whose
lord is thy best belouyd sonne Iesu Crist
the heade and begynnynge of all grace and
vertue: wherfore helpe vs most dere father
and take vs agayne in to thy fauour. Giue
vs before all thynges, true and constaunt
fayth in Christe, hope without feare in
thy mercy/agaynst all infirmities of our
weyke consciences, and pure loue towards
the and all men. Kepe vs from inydelyte,
desperacyon and malice; whiche at laste
myght be the cause of our destruction. Ma-
ke vs to auoyde the foule desyre of lechery.
Gyue vs loue to vngynite, and to all clea-
nes. Delouer vs from disceuyons, batay-
les, dysscordes and stryfes. Make the ver-
tue of thy kyngedome to come and reygne
within vs. Gyue vs peace, con corde, and
tranquylite, so that wrathe, or any other
bitternes haue nat his kyngdome in vs,
but rather through thy grace, the symple
swetnes and brotherly behauiour, al kynde
of frendshyppe, good maner, gentylnes and
kyndnes. Graunte vs that the inordinate
augurthe and heuyns of mynde haue no
place

THE EXPOSITION OF.

place in vs. But make that retrospyng and pleasure in thy grace and mercy, rule and haue domynyon. And to be worte, that all synne maye be alpenate from vs: and that we replenyfthe with thy grace, vertue and good workes, maye be made thy kyngedome, that all our herte, mynde, and wyttes, with all our strengthe, inwarde and outwarde: maye suffer them selfe to be ruled by the, to serue the, thy commaundementes, and they wyl, nat them selfe, the fleshe, the worlde, and the deuyll. Make this thy kyngedome ones in vs begon, may be increased, go forwarde baply and grow more & more least the litle malice of fleshly that we haue to goodnes oppies be leaste we loke backe agayne and fall into synne. Gue vs a stable purpose and strength, nat onely to begyn this good lyfe, but rather to procede boldly in it. As the prophete sayde. Lyghten myne euen leaste I slepe of be wery in good lyfe ones begon, & so myne enemies do byynge me agayne into his power. Graunt that we may so continue, and that thy kyngedome whiche shall come, may synpthe and persourme this kyngedome, whiche is begon by the. Delpyer vs from this peryllous and synfull lyfe when it shall please the. Make vs despye the othter lyfe to come, and to despyse this present lyfe. Gue vs grace nat to feare deathe but rather to despye it. But frome vs the

B.1.

loue

THE PATER NOSTER.

loue and desyre of thys lyfe, that so the king
dome may fully be perfecte in vs.

Of this peticion are all psalmes, ver-
ses and prayers, in the which
grace and vertue is be-
spred of god.

The thyrde peticyon.

Thy wyll be done in earth
as it is in heuen.



FOUR wyll be compas-
sed with thine it can neuer
be good, but it is euer euyl.
Thy wyll is euer best, spe-
cially as muche to beloued
and desyred: wherefore haue
compassyon on vs most de-
re father, and suffer nothyng to be as our
noughty wylls wolde haue it. Goue vs
tesche vs true & stable patience, when oure
wil is letten & broken. Graunt vs that whē
any man speaketh, holdeth his peace, dothe
or leaueth vndone any thyng contrarye
to oure wyll, that therefore we be nat
woth or angry, neyther curse: complayne
cepe, or murmure, neyther iudge nor con-
dempne, yea that we defende: nat oure
selfe with the iniurie or hurt of our bro-
ther. Graunte that we maye mekely gyue
place

AN EXPOSITION OF

place to our aduersaries and them whiche
lette our wyll, and so to disannull our wyll
that we maye prayse, saye well and do
to them as to those whiche do perfourme
thy godly and beste wyll agaynste ours. En
dewe vs with thy grace, that we maye
gladly suffer all dysceases, pouertye, despy
synges, persecutyons, crosse, and aduers
sytyes, knowynge that it is thy wyll to
crucifye our wyll. Gyue vs grace that
we may suffer injury and that gladly. Keep
vs from auengemente. Make vs that we
acquyte nat euill for euill, neyther to a
uoyde vyolence by vyolence. But rather
that we deelyte in thy wyll whiche byyngeth
vs all these thynges, prayse the, and gyue
the thanks. Make vs that we impute it
nat to the deuyll or yll men, when any ad
uersyte chaungeth but that we attribute
all vnto thy godly wyll, whiche ordeyneth
all suche thynges, that our wyll may be let
ted, and the blessydnes may encrease in thy
kyngedome. Gyue vs grace that we maye
be glade and mery to dye, and that for thy
wyll we maye take our deathe gladly, so
that by feare or infirmyte we be nat made
dysobedyente vnto the. Make that all our
membres, eyes, tongue, herce, handes, and
fete, be nat suffred to folowe theyr desyres
neyther that we be at any tyme subdued
vnder them, but that we euen as taken
15.2. and

THE PATER NOSTER.

and mypponed may be broken in thy wpll
and pleasur. Kepe vs from all euill, mys-
chuous, obstynate, harde, styffe, vngens-
tyll, and respyngge wpll. Goue vs due obe-
dyence, persyte and free mynde in all spe-
cituall thynges, woldly, euerlastyng, and
transporye. Kepe vs from the mooste hor-
rible synne of grudgyng, cursyng, and for-
lythe iudgemente, that we myssudge no mā
or turne any thyng to rebuke whiche of it
selfe is nat euill. But from vs that abom-
nable euill and mooste greuous stroke of su-
che tonges, and teache vs that yf we se or
heare of other any thyng worthy of rebuke
and whiche displeaseth vs that we holde
our peate and hyde it, complaynyng to the
quely, puttynge and commyttynge it vnto
thy wpll so that with al our mynde we for-
goue them that offende vs, for whome also
we be sorry and praye for theyr amendynge.
Teache vs to vnderstande that no mā may
hurt vs excepte he do him selfe much more
hurt in thy sight, so that we may be moued
with mercy towards hym rather then we
shuld be prouoked to wyath rather wepyng
for his byndnes, then to thynke of auen-
gement. Goue vs grace that we reioyce nat
in theyr troubles, whiche haue respyed our
wpll or hurte, or in what poverte so euer
their lyfe displeaseth vs, & also that we be
nat sorry when they prosper & haue welfare
¶ Of this petition are al psalmes, verses
and

AN EXPOSITION OF.
and prayers, teachynge vs to praye for our
enemies: and agaynst our synnes.

The fourth petycyon.

¶ : Gyue this daye oure
dayly breade.

THE Breade is our Lorde Ie-
sus Christ, whiche nouryssheth
and cōforteth the soule. There-
fore O heuēly father, gyue vs
thy grace that the lyfe of christ
wordes woikes and passyons may be pre-
ched, knowen, accepted and allowed, bothe
of vs and of all the worlde. Gyue vs grace
that we may haue his wordes, woikes, and
all his lyfe, for an effectual example, spec-
tacle of all vertues. Gyue vs grace that in
our passyons and aduersities we may com-
forte our selues by his passyon and crosse.
Gyue vs grace that we may with a stable
fayth overcome our death by his death and
folowe without feare this noble captayne
in to an other life. Gyue vs this grace that
all they that preache may profitably and
godly preache the worde and Iesu Christ
through all the worlde, and that all which
haue herde the worde preached may learne
Christ, and so may be purged & go fourth
in a better lyfe. Graunt this also mercyfull
father that all straunge doctrynes in the
B.3, whiche

THE PATER NOS.

Whiche Christ is nat lerned, may be thynke
out of thy Church. Haue mercy on all Bys-
shops & prestes, & all rulers & gouernours, &
generally vpon al officers, hygh, and lowe
that they maye be lyghtned with thy grace
to teach & rule wel, both in worde & also ex-
ample of lyfe. Kepe al that are wyke in the
fayth, leaste they be offended by the euyl ex-
ample of the which ought to gyue to them
best example. Kepe vs from heresies, & doc-
trynes of diuision, that we may be agreeing
in one mynde syth we vse our dayly breade
that is, the dayly doctrine and worde of
Christ. Teache vs by thy grace to thynke &
haue mynde truly & as we ought to do the
passyon of Christ, & to ioyne it happely with
our lyfe, comforte, & folowynge, the
example of it in our lyuynge, so that we may
come vnto & attayne some thyng though
it be but the shadowe of it. Fynally gyue vs
our dayly breade that Christe in vs, and
we in Christe maye dwell perpetually and
may worthely here his name, syth of Christ
we are called christen.

¶ Of this prayson are all kynde of
prayers, and psalmes / with the whiche
we praye for our offences agaynste false
teachers for the Jewes: for heretikes,
& all other that are out of the right
way. And also with the whiche
we praye for them that
lacke comforte.

The fyfte petycion.

And forgyue vs our trespasses as we forgyue the petyllers agaynst vs.



HIS prayer bathes accorde
cayne condicton and sygne
annered with hym, whiche
is that fyfte we forgyue
our trespassers. This done
the we may pray that god
forgyue vs our trespasses.

Before also in the thyrde petycion we pray
ed that the wyll of god myght be fulfilled
whiche wylleth that we suffer all thynges
patiently, nat acquyttinge yll for yll, neyther
seekynge auengement, but that we do good
for yll by the example of our father in hea-
uen / whiche maketh his Sonne thynke on
good and euill, and sendeth his rayne on
honde and vnhonde.

This is nowre but prayer.

O Father comforte our conscience
bothe nowe and in the daye of
death, whiche conscience is nowe
afraidde and shaketh leynge hys spynne
and iniquyte, and then also shall be abate-
d remembreynge thynne harde and strapte
iudgemente. Give vs thy peace in to oure
hertes, that we despayre maye loke for

THE PATER-NOSTER.

For iudgements. Enter not in to iudgement
agaynst vs with the strypte extemprie of
thy lawe. For in it shall no man be founde
innocent and ryghteous, but many folde
wayes to haue synned agaynst it. Teache
vs here father not to speche, pray, or ground
our selves in our good woikes or deservyn
ges, but to give & submyt our selfe plain
ly and saythfully to thyne infinite and in-
comparable mercy. Agayne make that we
despayre not for this our guiltie and synful
lyfe, but that we may iudge that thy mercy
is more myghty and stronger then our lyfe
howe soever we have ordered it. Helpe and
comforte all mennes conscience whiche in
poynte of death, or in any other temptacy-
on are vexed with desperacyon. Forgive
bothe them and vs our dettes, comforte vs
relesche vs, and be reconciled to vs. Give
vs thy goodnes for our malice, as thou com-
maundest that we shulde do to our enemy-
es. Caste downe the horrible synde: sclaunder
bitter: acuser and encreaser of our synnes:
nowe and in the poynte of death: and to be
more in all stryptnes of conscience. Give
vs grace to bridle and to amorde: that by
our byflamacyon mens synnes appere not
the more geuous. Judge vs not after the
accusacyon of the deuyll and our wretched
consciences: neither here the boyes of our
enemyes whiche accuse vs daye and nyght
before the, such as we wyll not here them
whiche

THE EXPOSITION OF

whiche becom and accuse other vnto vs,
Take from vs the greuous heape of sinnes
in our conscience so that we refreshed by
the sure truste and confidence of thy mercy
in the hottume of our herte maye lyeue, dye,
suffre, & take all thynges paciently.

In this petition take place of all psal-
mes & prayres, whiche agaynst synners crye
on the mercy of god.

The.vj. peticyon.

20 And let vs nat be led in-
to temptacyon.



WE ARE assaulted with .iii.
maners of temptacions, the
fleshe, the world and the de-
uyl. Therefore we desyre the
moste bette father endue vs
so with thy grace, that we
may withstande the desyres
of the fleshe. Make that we desyre & fyght
agaynst this superfluyte of meate, drynke,
slepe, clouth, & ydelnes. Make that we may
brynge the fleshe into bondage and subiec-
tyon with fastyng, temperate dyete, con-
temperat clothynge, slepe, rest, watche, and
laboure, so that we may be mete, and apte to
good workes. Make that with Christ we
may taken on the crosse capli desyres to le-
chery, with all his affection, and inlyga-

THE PATER NOSTER.

syons, that we neuer consent, or folowe
 any of his temptacions. Make that (by
 chaunce) we loke on a well made or a fayre
 man or woman, or any other beautiful
 ymage or creature, that they be nat to be a
 cause of temptacion. But that the rather
 of them we may take occasion to loue cha-
 nge and so prayse the in thy creatures.
 Make that when we heare any gladd or
 pleasaunte armonny or melody or seale any
 swete sent or aduice, that we see nat ther
 in oure deelyte and pleasure, but thy prayse
 and glorie. Keep vs from the greete synne
 of couetousnes, and desyre of worldely ry-
 ches. Gue vs grace that we see nat the
 euill and honoure of this world, or consente
 to suche desyres. Keep vs that the false cup-
 idety of this world, the couetousnes bygh-
 nes and enuies of the same perswade
 vs nat to folowe it. Keep vs that we
 be nat drawn by the cuples and vn-
 cles of this world to impudent auen-
 gement, wisshes, or suche other vices.
 Gue vs grace that we may despyse the
 lyes of the world, colour, discourses, pro-
 myses and falsehode. And to be wotte, that
 we may esteeme of byel reputacyon that
 belongeth to hym, good and euill, as we
 haue promysed in baptysme, and that we
 may continue in this purpose, geing for-
 ward in our waye and so. Keep vs from
 the supplements of the world, that we
 may

AN EXPOSITION OF.

consente nat to pryde, whiche wolde cause
vs to sette muche by our selfe, and despyse
other for ryche, kynne, power, science,
learnynge, beautye, or any other gyftes
or goodnes. Keepe vs that we fall nat in
to the synne of hate, and enuye, what oc-
casyon soeuer be gauen to vs. Keepe vs that
we doubt nat in the saythe, neyther fall
in desperacyon, now, nor in the poynte of
deathe. But thy helppynge hande our beste
heuenly father, to them that fyght and la-
boure agaynst this harde and manyfolde
temptacyon. Comforte them that now
do stande and lyfte them vp that are fallen
and be overcome. Finally, fulfyll vs all
with thy grace, that in this myserable & pe-
rillous lyfe (whiche is compassed with so
many contynuall ennemyes, that neuer
cease) we maye lyght boldly with stable
and noble fayth, and obteyne the eternall
crown of glorye.

The .vij. petycyon.

**But deliuer vs from
evyll. Amen.**

This petycyon prayeth for al the euil-
les of paynes & punishmentes, as
doth the church in the litanie.
Our father deliuer us from the euil
language of synne and punishmentes of hel-
l. Deliuer us from the heape of synne
in deathe, and at the laste day of dome. Des-
liuer

THE PATER NOSTER.

lynce vs from todayne death. Kepe vs fro
the vyolence of water, and fyre, from thou
der, lyghtynge and hable. Kepe vs from
honger and thurst. Kepe vs from warre, and
man slaughter. Kepe vs from thy moſte gre
uous ſtrokes: the peſtilence, frenche pox
fallynge ſickenes, and ſuche other diſeaſes
Kepe vs from all perylls of the body. Pro
tected alwaies, that in all theſe thynges be
the glory of thy name, increaſe of thy king
dome, & fulfillynge of thy will. So be it.

Graunte us good Lorde, that all theſe
prayers may be obtained of us without
doubte. Neither ſuffer that we miſtruſte
any thyng, but that in all theſe thynges we
ſhalbe heere, yea be heere already. And let al
theſe thynges be ſure, and without any
doubte. So may we with gladd herte ſay
Amen. That is is to ſay, ſtable, conſtaunte
true, and ſure be it.

The Crede, or the. xij. Artycles of the Chryſten fayth.

BE L I E V E I N
God the father al
myghtye: maker of he
uen and earth. And
in Jeſus Chriſte his onely ſone
our

AN EXPOSITION,
our Lorde. Whiche was con-
ceyued by the holy Ghost: bo-
ne of the Virgyn Marye.
Suffred vnder Ponce Pilate:
was crucifyed: deade, bury-
ed / and descended into Hell.
And the thyrde daye he rose
agayne from deathe. He ascen-
ded into heuen: and sitteth on
the ryght hande of God the Fa-
ther almyghtye. From thens
he shall come to iudge the quye
ke and the deade. I beleue in
the holy Ghost. The holy ca-
tholyke Church. The com-
munion of saynctes: the forgy-
uedes of synnes. The resur-
rection of the bodye. And the
lyfe euerlastyng. Amen.

Here note tyvo maner
of byleues.

first

OF THE CREDE.



YRSTE some there be
whiche beleue that those
thyngs be true whiche are
spoke of god: as a mā doth
beleue those thynges to be
true whiche he heareth of
the Turke of the deuyl: & of
hell. This sayth is rather a spece of a vayne
opinion, then a sure truste of beleue.

There is another sayth towards god:
that thou do nat onely beleue those thyngs
to be true which thou hearest of god: but also
so trust to him, & betake & comytte thy selfe
holly vnto hi. Besydes that to haue a sure
hope & confydence in him with the manner of
a certayne good presumption vpon that with
out doute thou surely shalt obtayne & receiue
of hi that whiche thou herdest spoken of
him: and that with such sayth & confydence
as thou woldest gyue to none earthly man.
Be it in case that the Turke (or any other
mā) be greatly praised vnto the, & that thou
beleue saythfully that same mā is discreet &
worthy prayse: yet for all that thou wylte
nat comytte thy selfe vnto him, puttynge
all thy truste and confydence in hym. But
this sayth whiche boldely betaketh hym
selfe to god, bothe in leoperdye of lyfe and
deathe, knowynge that he is surer, as he
is spoken of, maketh ouer a Chyften, and
obteyneth of God what soeuer he desyreth.
Neither is there any false herte that receiue
ueth

with this sayth, for this is the quicken sayth
 whiche is requyred in the fyrste commaun-
 dement, whiche sayeth thus I am thy God
 take no straunge goddes, wherfore this. It
 is nat put in vayne, but it is to be obserued
 with a notable signyfycacion; for we do
 nat saye, I beleue to God the father, or of
 God the father. But I beleue in God the
 father, in Jesu Chyist, and in the holy ghoſt.
 Wherfore this sayth ought to be had in
 none but in God. So that by this we con-
 fesse also the godhede of Chyiste, and of the
 holy Ghoſt, because we beleue none other
 wyſe in the ſonne and in the holy ghoſt, then
 we do in father hi ſelf. For euen as we haue
 one sayth in all thye perſons, ſo all thye per-
 ſons are onely one god.

The fyrſte parte of the beleue.



BELEVE in God the
 Father almyghty / maker
 of Heauen and earthe:
 That is I forſake wythō
 and all ydolatre, all chaa-
 mes wythcraftes, & falſe
 hope. I put my truſt in no
 mā of al the world, neyther yet i my ſelf, nor
 i my power, lernig / ciſce ryches, wiſdome,
 or what ſouer it be & I haue or poſſeſſe. I
 put no fydence i any creature whether it be
 i heuē or i erth: but I put my ſure truſt one
 (ly i one god

OF THE CREDB:

but I put my sure truste onely in god, whiche
he can nat be sene with mans eye, whiche
can nat be comprehended with mans wyte,
which made heuen and earth: and alone cre-
leth all creatures. To hym holly I submyt
my selfe, withynge fearynge, not regardynge
thy malice of the deuyll and his felowes: for
my God is aboue them all. Neyther wolde
I put the lesse confidence in god: though al
men shoulde forsake me and persecute me, ney-
ther wyl I truste hym the lesse: because I
am wretched and poore: because I am rude
and vnderne: because I am despyed and
lacke possessions. Neyther yet the lesse be-
cause I am a synner: for this my sayth doth
farre passe al thynges (as it is necessary and
ought to do.) what so euer eether be or be
nat bothe synnes and vertues: & to be mozt
al thynges. So that we dothe purely & hol-
ly fyre her selfe in God onely, as the scrifte
commaundement teacheth and compelleth
me. Neyther desyre I any synne to tempte
him I trust saythfully vnto him, although
he defaure and tary his pleasure: I wyl nat
set or proscripe to hym any ende, any tyme,
measure or reason: but I comytte al to his
wyl with a pure sayth and a stable: for he
is almyghty. What can I then lacke that
he can nat geue and do to me? for he is the
maker of heuen and earthe, and lord of all
thynges. What thyng then can hynde or
hurte me: How may it be that al thynges
shall

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Shall nat turne to my vse and profyte? whē
he to whome all these thynges are subiecte
and obediēte fauoureth me, and loueth me
Howe (syth he is god) he knoweth wherū
to he hath ordeyned me, & howe euerp thing
shalbe best for me: that which he knoweth
he may do. And seynge he is my father, it is
sure that he wyl do it & proupe the best for
me, & that for the fatherly loue that he hath
and beareth to me. When I doute nat here
of, & haue sure truste in hym, then no doute
I am his seruante, his sone, and his heyre
And euen as I beleue, so shall it be to me.

¶ THE SECONDE PARTE OF THE BELEFE.



AND IN IESV CHRYS-
his onely sonne oure Lorde /
VVhicke was conceaued by the
holy Ghost: borne of the Vyr-
gin Mary. suffred under Pon-
Pylate was crucifyed / deade / buryed / and
descended into hel / And the thyrde day he
rose agayne from deathe: He ascended into
heauen: and sitteth on the ryght hande of
God the father almyghtye: From thens he
shall come to iudge bothe the quyeke and
the deade.

¶ That is, I do nat onely beleue that Je-
su Chyste is the true onely sonne of god by
euerylasyng and godly nature: and heringe

L. I,

front

OF THE CREDE.

fro the begynnyng & euer begotē: but also
that al thinge are subdued vnder hi, & that
he is my lord, & the lord of al creature made
ruler ouer thē, beynge mā which he hi selfe
with the father in his diuinite dyd make.

I beleue that no mā may beleue in god
the father, or maye come vnto the father,
neyther by science and lerninge, neyther by
workes, neyther by theyr owne reaso & wyse
or by what thyng soeuer may be named in
heuen or erth, but by this, and in this Iesu
Christ his onely sone, that is to say, by the
fayth in the name & power of Iesu Christe.

I beleue vnfaynedly and surely, that he
was conceived for my profyte, by thy holy
Ghoste, without all mans carnall worke,
without a bodely father or mans seede, and
that to purgify and make sperrytual my syn
full, flesly, vnclene, and dampnable concep
cion, and al theirs that beleue in hym, mo
ued to this mercy of his owne fre wyl, and
the wyl of the almyghty father.

I beleue that he was begoten of the vir
gin Marye, without the losse of her pure &
incorruptible virginitye, so that (accor
dyng to the puidēce of the merciful father
he shulde blesse and clēse the synnes & damp
nable byrthe of all that beleue in hym that
afterwardes it myght do no hurte.

I beleue that he suffered passyon & death
for my synes, & al theirs that beleue in hym
& that he therby blessed all passions crosses

and

THE EXPOSITION:

and deathes, so that after they myghte nat hurte, but be bothe holssome & meritorious.

I beleue that he was deade and buried to mortyfe and bury my synne and all the synnes of them that beleue. fynally, that all bodily death, by his deeth was disroed so that it is no power to hurte, but it is rather made holssome and profytable.

I beleue that he wente downe to hel, to subdue and make captiue (to me and to all that beleue) the deuyll with all his empery subteltye, and malyce / to deliuer me frome hell wherunto I was condemned in my fyre father Adam, takynge awaye all power therof that it myght nat hurte me: but shulde rayther be a profytable occasyon to me to laude and prayse god for my deliuey.

I beleue that the thyrde daye he rose agayne from death, to hyng me & al that beleue, into a newe lyfe, & that therby he raysed me fro death of syn, into grace & spyrte nat to syn after, but that I endewed with all kyndes of grace & vertue / myght serue him, and to fulfyll his comāndementes.

I beleue that he ascended into heauen & that he hathe receyued of the father, rule & honoure, aboue all aungelles and creatures. And that he nowe sitteth on the ryghte hande of the father, that is: that he is hyng & loyde ouer all the goodes of his father, in heuen, hel, & earth. Wherfore he may helpe me, and thē that beleue, in al maner aduers.

OF THE CREDE.

Mytes agaynst all aduerſities, & enemyes.
I beleue that fro thens he ſhall retorne
the laſt day to iudge quicke and deade. And
that he ſhall cauſe all men and angels good
and euyl, to come before the ſeate of his iud
gement, whome they ſhall ſe bodily, to del
iuer me, and al faythful, from bodily death
from all euyl, and ſynnes: and to puniſhe
with eternall dampnacyn his enemyes &
aduerſaries: ſo that we ſhall be deliuered
from theyr power for euer.

The thyrde parte of the
belefe.



Beleue in the holy Ghoſte, the
holy catholyke Church. The
communyon of Sayntes, the
forgyuenes of ſynnes. The res
urreccion of the bodye. And
the lyfe euerlaſtyng. So be it.

That is to ſaye, I do nat onely beleue that
the holy ghoſt is very God with the father
and the ſone, but alſo that no mā can come
to the father by Chryſte, by his lyfe, paſſyon
death and what ſo euer we haue heretofore
ſpoken of Chryſt, or obteyne any of theſe
thynges without the worke of this ſpyrite:
with the whiche ſpyrite, I moſte humbly
deſyre the father, and the ſonne, to touche
me and all faythfull, to ſpyre me vp to call
to dwtte and by Chryſte and in Chryſte to
quicken me to make me holy and ſpyritual
and ſo to bypynge me to the father, for it is
he whiche

THE EXPOSITION.

he whiche with the father, by Chyſte, and
in Chyſt: worketh & garkeneth al thinges
¶ I beleue that in all the worlde, be it ne-
uer ſo great, there is but one comon chryſte
Church, whiche is none other thyng, but
the congregacion, and communion of holy
men: that is, of righteous and faythful men
on the earth. And that this Church by this
holy ſpyrite is gathered and maynteyned,
through whom alſo it is gouerned and en-
creaſed dayly by the ſacramentes and wor-
de of God.

¶ I beleue that no man can be ſaued whi-
che is nat agreeable and conſentyng with the
congregacion, in one fayth, in one worde in
one ſort of ſacramentes, hope and charite. &
that none of the Jewes or Gentylles can be
ſaued with this church, excepte they recei-
ue them ſelfe to it & come in fauoure with
it, confirming the ſelfe in al pointes therunto

¶ I beleue that in this companyon of chri-
ſtente, all the prayres and good workes of
this congregacion, do neceſſarily helpe me
woye on my ſyde, and comfozte me in all ty-
mes of lyfe and deathe.

¶ I beleue that in this congregacion & co-
munion weith (and in none other place) is for-
gyuenes of synnes. And that without this
all grace & good workes, how many ſo euer
there be of them, do nothyng proſpice to
forgyuenes of synne. And contrary wyſe in
this congregacion, the multitude greatens

L. 3.

and

OF THE CREDE.

and often comytting of synnes to him that
vnsaynedly repenteth (do nothyng hurte)
neyther let the forgiuenes of synne but that
this forgiuenes doth contynue, where and
howe longe soeuer this excellent Church
dothe endure. To whome also Chyste gy-
ueth his keyes, and sayeth: what soeuer ye
lose vpon erth, it shalbe losed in heuē. Lyke
wyle he sayeth to Peter alone in the name
and Rede of this onely church. What soeuer
thou lose vpon erth, it shalbe losed in heuē.

Matth. xvi.
and. 18.

I beleue that there shalbe a rysyng of
them that are deade: In the whiche rysyng
the holy ghost shal styre vp al fleshe, that
is, al men cōseruyng the body, & fleshe good
& euyl. So that the deay fleshe, whiche was
dead, buried, & consumed, or by other waies
destroyed, shal retourne & lyue agayne.

I beleue that after this resurrecyon I
my selfe, and all true penitent synners shal
haue euerlastyng lyfe of god the father, in
thy kyngdome of his welbeloued sōne, nat-
for by, nor though the woorkes of rightwis-
nes, that we haue done (for al passyons and
martyrdomes that maye be suffered in this
worlde, are nothyng cōparable to the glory
to come, whiche shal be shewed in vs) but
by the grace and mercede of God, by the re-
demcyon whiche is in Chyste Iesu, that
is to say, by his precyous death, and moste
paynfull passion. For truely the guerdome,
rewarde and appende of syn, wherwith we
are al

Collo. i.

Titim. 3.

Roma. 8.

Roma. 3.

Roma. 7.

ate al manyfold wayes polluted, bespotted
and defyled / is death, yea, and that euery
Synge. But by the grace of God it is, that
we repentynge of our synnes, and beleuyng
stedfastly his promyses, shall haue euery
Synge lye in Iesu Chyste our lord. Of al
these thynges I doubt nat but enery one
of them shall come vnto me from the father
by the sonne Iesu Chyist our lord, with
in the holy ghost. So be it. That signyfy-
eth, that in good earnest, & without doubte
all those thynges be true.

The.x. cōmaundementes of almightye God.

The fyrste Table.



Thou shalt haue no
ne other Goddes
but me. Thou
shalt nat make to
thy selfe any graue
ymage, noꝝ any lyknes of any
thyng that is in Heauen abo-
ue: oꝝ in earthe benethe / noꝝ in
the water vnder the earth, thou
shalt nat bowe downe to them
noꝝ worshyppe them.

Thou shalt nat take þ name of

thy Lorde god in bayne. Remē
iiiij. bre that thou kepe holy the Sab
v. both day.

vj. ¶ The seconde Table.

viiij. Honour thy father/and thy
viiij. Mother. Thou shalt do no
viiij. murther. Thou shalt nat
committē adulterye.

ix. Thou shalt nat steale. Thou
ix. shalt beare no false wytnesse a
gaynstē thy neyghboure.

x. Thou shalt nat desyre thy
neyghbours house/ thou shalt
nat desyre thy neyghbours wy
fe, nor his seruaunte, nor hys
Mayde, nor his Oxe, nor hys
Assē nor any thyngē that is thy
neyghbours.

¶ The commaundementes of
God gyuen by Moyses & ex
pounded by Chryst.

The fyrste Table.

THE EXPOSITION OF

AM THY LORD



thy **G O D**: whiche haue brought the out of the land of Egypte, and out of the house of bondage. Thou shalt haue none other goddes in my syghte. Thou

Exod. 20.
Deute. 6.

shalte make the no graven ymage, neyther any symplytude that is in Heauen aboue, eyther in the earthe beneth, or in the water that is beneth the earth, Se that thou neyther bow thy selfe vnto them, neyther serue them. For I the lord thy god, am a gelous god, and byspte the synne of the father vpon the chyldren, vnto the thyrde and fourth generation of them that hate me, and yet shewe mercy vnto thousandes amonge the that loue me, and kepe my commaundementes. **Christe.** We are Israel, our lord god is one lord, and thou shalt loue thy lord god with all thy herte, and with all thy soule & with all thy mynde, and with al the strenght. Thou shalt worshyp thy Lord God, and hym onely shalt thou serue.

Mark. 8.
Deute. 6.
Math. 4.

THOU shalt nat take the name of thy Lorde God in vayne.

For the Lorde wyl nat holde hym giltles that taketh the name of the Lorde his God in vayne.

CHRISTE. Ye haue herde howe it was sayde to the of olde tyme: Thou shalt nat forswere thy selfe: but shalt performe

Math. 5.

L. 5.

thyne

THE TEN COMMAN.

thyne othes to the lord. But I say to you, sweere nat a nyether by heuē, for it is gods seate, nor yet by the earthe, for it is his fote stole, neyther by Ierusalē, for it is the cite of the great kyng. Neyther shalt thou sweere by thy heade, because thou canste nat make one whyte heare or a blacke. But let poure cōmunicaciō be: yea ye: & nay nay, for what soeuer is moe then that cōmeth of euyl.

11.

Remembze the Sabboth day that thou sanctyfyc it.

Exod. 20

Syxe dayes thou hast to labour and do all that thou hast to do: but the seuenth day is the Sabboth of the lord thy God. In it thou shalt do no maner of worke: neyther thou nor thy Sonne, nor thy Doughter: neyther thy man seruaunte, nor thy mayde seruaunte: neyther thy cattell: neyther yet streanger that is within thy gates. For in syxe dayes the lord made heuen and earth and the see: and all that in them is: and rested the seuenth day. Wherfore the lord blessed the seuenth day: and holowed it.

Math. 12.

Mark. 3.

Luce. 13.

Mat. 23.

Mat. 23.

Mat. 23.

Christe. It is lesull to do a good dede on the Sabboth daye. For the sonne of man is lord euen of the Sabboth daye. The lord sayth by his prophete Isaie: that his sabboth is halowed & kept: when we rest and cepte to do our owne wyl, to folow our own wates, & to speke our owne wordes: when we in word, thought, & dede fulfil hys wyl (I say) & nat ours: & when we suffre him to do his

AN EXPOSITION OF.

his workes in vs, that at the laste, we maye come to that wabboth & true rest: euē eternal lyfe, whiche Christ the Lorde of the Sabboth, hath opeyned for vs by his bloude.

¶ The seconde table.

¶ Honour thy Father and thy Mother that thy dayes maye be longe in the lande whiche the lorde thy God gyueth the,

Christ. Honour thy father & thy mother Paule. Honour father and mother: this is the fyrste cōmaundement that hath any promise, that thou maist be in good estate, and lyue longe on the earth. By this cōmaundement Christs teacheth vs nat onely to haue our father and mother in reuerēce, & to obey them, as he hym selfe was subiecte vnto his mother the vyrgyn Mary: but also to minister vnto theyr necessities. Mathew. 23. Marke. vii.

¶ Thou shalt not kyll.

Christ. Ye haue herde howe it was said vnto them of olde tyme: Thou shalt not kyll. Who so euer kylleth shall be in daunger of iudgemente. But I saye to you: who so euer is angry with his brother, shall be in daunger of iudgemente. Who so euer sayeth to his brother Racha, shall be in daunger of a coul. But who so euer sayeth thou foole shall be in daunger of hell fyre. Item ye haue herde howe it is laide. Thou shalt loue thy neighbour and hate thy enemy. But I say to you: Loue your enemyes, blesse them that

iii.

math. 15.
Ephel. 6.

Luke. 2.

v.
Math. 5.

THE TEN COMMAVN.

that curse you, do good to them that hate you, pray for them that do you wronge and persecute you: that ye maye be the chyldren of your father which is heuen. For he maketh the sonne to aryse on the euill, and on the good, and sendeth his rayne on the iust and on the vniuste.

vi.
Math. 5.

¶ Thou shalt nat breake wedlocke.

CHRIST. Ye haue herd howe it was sayde to the of olde tyme: thou shalt nat comyt aduoutry. But I say to you: that who soeuer loketh on a wyfe: lustynge after her, hath commytted aduoutry with her al redy in his herte.

Hebre. 13.

PAULE. Let wedlocke be had in pryce in al poyntes, & let the chastyte be vnderseyed for hoer keepers & adulterers god wyl iudge

vi.
Mark. 10.
Math. 5.

¶ Thou shalte nat steale.

CHRIST. Stele nat: doste avenge no mā. Yf any man wyl sue the at the lawe, & take thy cote from the: let him haue thy cloke al so, gyue to hym that asketh, and from him that wolde borowe turne nat away.

1 Cor. 4.

PAULE. Howe is there viterly a faulte amouge you because ye go to law one with another why rather suffre ye nat wronge & why rather suffer ye nat your selues to be robbed yea, euen your selues to wrong, and robbert that the brethren. Let him that dyd steale, steale no more, but let hym rather labour with his handes some good thyng, that he may haue to gyue to hi that nedeth.

Thou

AN EXPOSITION OF.

Thou shalt nat beare false wytnes.
agaynst thy neyghbour.

viii.
Mark. 10.
Math. 12.

Christ. Beare no false wytnes. I say vnto you, that of euery ydle worde whiche me shal haue spoken, they shal gyue accomptes at the day of iugement.

Ephesi. 4.

Paul. Wherefore put away lieng: and speake euery man trueth to his neyghbour for as muche as we are members one of another. Let nat fylthy comunicacyon procede out of youre mouthes but that whiche is good to edyfy with all, when nede is, that it may haue fauour with the hearers. Let all bytternes fearnes & wrath, rorynge and cursed speakynge, be put from you. Let no fylthynges folyshe talkynge nor iestyng (whiche are nat comely) be ones named amonge you but rather gyuyng of thanks.

Ephesi. 5.

Thou shalt nat coueye thy neyghbours house. Neither shalt thou couette thy neyghbours wyfe, neyther his man seruaunt, his woman seruaunt, his oxe, his asse, or ought that is his.

x.
x.

Christ. What so euer ye wolde that me shoulde do to you, euen so do ye to them. To loue a manes neyghbour as hym selfe: is a greater thinge the al burnt offryng & sacrifices. Be nat ouercome with luste for the care of this worlde, & the disceptfulnes of riches, choke the worlde. **Paul.** Let your conuersacion be without couetousnes: be content with that ye haue alredy. Godlynes is great

Math. 7.
Mark. 12.
Math. 13.
Mark. 4.

Hebre. 13.

OF THE TEN COM.

Time. 6.

great riches, yf a mā be cōtent with that he
hath. For we brought nothyng into the
worlde: & it is a playne case that we cary no
thing out. When we haue fode & raymentes
let vs therewith be cōtent. They that wil be
ryche, fal into tēpacion & snares: & into ma-
ny folyshe & noysome lustes whiche drawe
men in perdition & destruction. For con-
foulnes is the rote of al pl: which whil som
lusted after: they erred frome the sayth: and
tangled them selues with many sorowes.

Deute. 6.

¶ These wordes whiche I cōmaunde the
this daye, Make in thynne herte, and thou
shalte whette them on thy chyldren, & shalte
talke of them when thou arte at home in
thy house, and as thou walkest by the way
& when thou lyest downe, and when thou ris-
est vp: and thou shalte bynde them for a
sygne vpon thy hande. And they shalbe pas-
sers of remembraunce bytwene thynne eyes,
and thou shalte wyte them vpon the pos-
tes of thy house, and vpon thy gates.

Deute. 12.

¶ Take hede & here al these wordes which
I cōmaunde the, that it may go well with
the, & with thy chyldren after the for euer,
when thou doest that whiche is good and
ryght in the syght of the lord thy god.

Deute. 5.

¶ He thou do that which is right & in the
syght of the lord, that thou mayst prospere.

Deute. 12.

¶ Ye shall do after nothyng that we do
here this day, every man what semeth him
good in his owne eyes. But what so euer

I coms

THE EXPOSITION OF

I commaunde you, that take hede ye do & put
nothyng thereto, nor take ought ther from
Cursed be he that contynueth nat in all
the wordes of this lawe, to do them.

Deut. 27

¶ The mozte conclusion of the .x.
commandementes.

Chyll him self sayeth in this maner
what soeuer ye wolde that me shuld
do to you, the same do you to the. In
this is comprehended the law, & al the prophetes.
There is no man that for his greate bene-
fites loneth to receyue unkyndnes.

Math. 23

There is no man that wyl gladly suffer his
name to be euill spoken of, an other.

There is no man whiche wyl be contented
to be despised of a proude mā. Besydes that
there is no mā that loneth the disobediēce,
wrauth, or unchastnes of his wyfe.

There is no man whiche wolde be spoyled
of his possessyons, defrauded & deceyued,
oppressed, but rather all men are of this
nature that they hadde leuer be fauoured,
loued, kyndely, entreated, helped, and tras-
ted of theyr neyghbours: whiche al are com-
maunded in these tenne preceptes.

¶ Of the transgressyon of the com-
maundementes.

Against the fyrst precept offēde they
whiche in aduersitie vse charmes &
witchcraftes or at any tyme do trust
in their helpe. They that haue bowed their
knyght to the deuyl, they whiche abuse lets-
ters,

OF THE TEN COM.

fers, herdes, wordes, blessinges, or suche
 lyke. They that exercise any kynde of wis-
 checraft (as there be many Kindes), some vse
 rodde, some chysell stonew, some clothes
 And some there be that burne mylke, some
 with charmes do dyg vnder treasures, these
 and al suche other, are contrary to the first
 comaundement. They that conferre, they
 lyfe and workes to the sygnes of heuē, and
 to the coniecturynge of suche sayers, put-
 tyng obseruacyon and dyfference betwixt
 tyme and tyme. They that defende eyther
 theyr selfe/or theyr catel, house, chyliden, or
 other goodes, from wolues, weapen, fyre,
 or water with any prescripte, charme, or
 superstitious prayer. They that ascribē
 theyr trouble and aduersityte to the deuyll
 or othe euyl men. They that nat longly
 and with glad herte wyl accepte prosperite
 and aduersityte, good and euyl, and al thyng-
 es enen as he had receyued them of God,
 to whome we ought to gyue all thanks,
 what soeuer chaunce to vs. They that tēpte
 God, to reuiue what he wyl do for them,
 puttyng them selues (without any cause)
 in leperdy of body and soule. They that
 were proude of ryghtwysnes, conynge,
 or other spiritual gyfte. They that wor-
 ship god or his saintes for temporal good-
 shew or cheyfyng, for gettyng the profytes of
 theyr souls. They that trust nat enery tyme
 and in enery place, puttyng their cōfidence
 onely

AN EXPOSITION.

chiefly in the mercy of God, throughout all theyr lyues and workes, They that doubt in fayth of the fauoure of God, They that regarde nat the vbeleue and mystrust of o ther, neyther byngeth them to theyre power to byleue and trust in the mercy of god. Of this place are all kyndes of vbeleue, mystruste and desperacyon.

Againste the seconde offendeth he, that without a cause, or of a custome, sweareth folyshely, he that forswereth hym selfe, or kepeth nat his promyse. He that sweareth or vowed to do any myscheyse. He that by the name of god dothe curse or ban other. He that folyshely tryfleth with God, wretcheth thoughe it be in spote (the wordes of scripture. He that in trouble dothe nat call on the name of god, neyther thanketh hym in all thynges, swete, soure, good and euill, welfare and trouble. He that asketh to be praysed and honoured for his vertue and wysedome. He that falsely doth call on the name of God, as heretykes do, and whiche by pryde haue sayned them selues holy. He that prayseth nat the name of God in all thynges that chaunse vnto hym. He that withstandeth nat all suche thynges as do claunder the name of God, and they that misuse his holy name, or by the occasion of it to euill dedes. And hereunto vayne glory, honoure, and pryde of spyrituall thynges.

Against the thyrde offendeth he, that hea

THE TEN COMMAN.

teeth nat or teacheth nat the worde of god & he that prayeth nat, and serueth nat god in spirite. He that wyl nat suffre god to haue the gloie of all his workes. He that putteth any trauell in his owne workes affectyons, or desyres. He that is nat content to suffre all suche thynges as god wyl put vnto him. He that helpeth nat other that they maye fulfill these preceptes, and forbyddeth nat other that wolde transgresse them.

Agaynst the fourth offendeth he, that is ashamed of the pouertye, or any other worldly wretchednes or mysery of his parentes. He that prouydeth nat suche thynges as are necessary for them, as foode, and rayment. And much more they which curse han and beate them, which say euill by the clauder them, hate, and disobeie them. He that in his hert setteth nat so muche by them for goddes commaundement. He that doth nat honour them though they be cruel & vneyghfull. He that obeyeth nat maysters & officers. He that is nat trusty & faithfull to them, whether they be good or euill. He that maynteyneth nat this comaundement, nor respekteth nat them whiche do the contrary. Wyther conferre al the kidnes of pryde, & of disobedyence.

Agaynst the fyfte offendeth he, that is angrye with his neyghboure, He that sayeth to his neyghbour. Racha, in whiche worde are contayned all kyndes of wrath and ha-
ard;

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first: he that calleth an other foole. Of whiche
 the worde springe chekes, cursynges, claun-
 derpynge, euill iudgementes: mockes, and
 suche other. He that dothe publyshe his
 neighbours offences to his claunder: rather
 then amendement, and doth nat couer and
 excuse them. He that forgyueth nat his
 enemyes. He that prayeth nat for his enne-
 myes. He that wyl nat loue and do his
 dutye to his enemye. Under this precepte
 are conteyned all the synnes of wyathe, ha-
 tred manslaughter, battaile, prillage, burn-
 ynges, synally of contencion, strepe, chy-
 dynges, enuye in the welfare of our neigh-
 bours, & reioysynge of his hurte or trouble.

He that dothe nat excercise the woorkes
 of mercy, and that vnto his enemyes. He
 that setteth epyther by the eares, and enty-
 ceth them to hate the one the other, he that
 styreth vp discorde amonges other. He that
 doth nat reconcytle them, which be at dys-
 auncc. He that with standeth nat, nor pre-
 venteth wyath, and debate, if he may.

Agaynst the syxte offendeth he that hath
 to do with any synge woman, or is an ad-
 ulterer. He that taketh any of his owne
 kynne, or commytteyth any suche vyce. He
 that vseth persons agaynst nature, whiche
 are called dum synnes. He that dothe nou-
 rysh and styred by his luste with vnclenly
 wordes, histories, songes and ymages. He

D. 2.

that

THE TEN COMMAVN

that defileth and corrupteth him selfe with
lokyng, touchyng, or other wanton thoughtes,
wherunto he casteth fauoure. He that
auoydeth nat the causes: sufferynge, flouth
pdelnes, slepe the company of such men and
women. He that with ouer goygous ap-
parel, and deckyng him selfe, or with euyl
maners entyseth other to the luste of the
fleshe. He that dothe mynystre house, ly-
cence, place, tyme, or helpe to the workes
of this abhomyable luste. He that defend-
deth nat another mannes chastyte with all
conscience and dyligence.

Agaynste the leuenth offendeth he that
vleseth thefte, pylage or vsury. He that tak-
eth any inherytaunce vniustely, or other
exactyon commytteth. He that delapeth/or
denyeth the rewardes of workes, order. He
that lendeth nat to his poore neyghbour,
without takyng any aduantage. Al coue-
tous men that labour to be ryche, and they
that by any other meanes kepe & withholde
other mennes goodes: He that letteth nat
an other man to auoyde hurte. He that let-
teth his neyghbours preeminence, He that
enupeth his neyghbours aduantage.

Agaynste the eyght offendeth he that in
iudgement doth hyde & suppress the trueth
He that with lyes and disceites doth hurte
They whiche hurte with theyr flatterynge
touble tonges: and are al redy to please such
as are glad to heare complayntes. He that
dyngeth

AN EXPOSITION OF.

hyngeth in leoperdye his neyghbours life
 or goodes, or falsely iudgeth, and expound-
 deth his wordes and workes. He that gy-
 ueth hearpyng to suche euill tongues, and
 helpeth them, and dothe nat respyte them.
 He that vseth nat his owne tongue to de-
 fende and excuse his neyghbours name.
 He that repproeth nat a slander. He that
 spreadeth nat abroad to the glory of God,
 and commendacyons of hys neyghbours
 name, as muche as his wytte, discrecyon
 and reason iudgeth to be conueniente, of
 ther thens vertues, hydynge theyr vices.
 He that holdeth his peace knowyng the
 trueth, and withstandeth nat them that so do
 agaynst the last two. The last two pre-
 ceps are the very marks set before vs, vnto
 the whiche we must stryue to come by daili
 labour and penance, studyng in the
 helpe of God, and in his fauour. For our
 euill desyes wyl neuer be vicerly destroy-
 ed, vntill our fleshe be brought and renu-
 ed in an other generacyon.
 ¶ The .v. wyttes are comprehended in the
 fyfth and syxt commandementes.
 ¶ The .vi. workes of mercy in the fyfth,
 and seuenth.
 ¶ The .vii. deadly synnes. Pryde in the
 fyfth and seconde. Lechery in the syxthe.
 Glouth in the thyrde, yea and all other.
 I pheroyse the synnes whiche are to warde
 other, then them selues throughout all the
 coman-

THE TEN COMMAN

mentes, for a man may offende
agaynst all the preceptes by commaunding
concupysce or helppnge other. The syn-
nes whiche are called dum, and cry for ven-
geaunce to god, are contrary to the sixt and
seuenth commaundementes.

In all these workes we se none other
thing, but the loue of our self, which seeketh
his owne, and taketh fro god, that whiche
is goddes, & from men, those thinges which
appertayne to men. It gyueth nothing that
it hath neyther to god nor to man.

Wherefore it may well be true that (saynt
Augustyne sayeth) the heade of all sine is the
loue of our selfe. Of this foloweth that the
preceptes commaunde none other thynge but
loue. Agayne forbyd nothynge but loue.
And that he that kepeth the commaunde-
mentes, fulfylleth nothynge but to loue. A-
gayne nothynge but loue breaketh the com-
maundementes. And that is it that Paule
sayeth. Loue is the fulfyllinge of all the co-
mmaundementes. Even as wycked loue
(that is to saye) the loue of thy selfe is the
breakynge of the commaundementes.

The fulfyllinge of the com-
maundementes.

The fulfyllinge of the fyrst commaun-
demente, is feare and loue, towarde
God with an vnfaynedly sayth to
trust constantly vnto god in al thynges, to be-
take our selfe playnly & purely vnto god in
al pointes

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all poyntes, to mistruste and deny our selfe
bitterly in all thynges, whether they be
good or badde. Here put in what so euer is
wryten in the holy scripture of fayth, hope,
and loue towardes god, whiche are mostly
concerned in this fyrste precepte.

The fulfyllinge of the seconde, is to
praise, to honoure, to blyss, and to call on
the name of god, bitterly to despyse and for-
take our owne name and glory, so that god
only haue the prayse whiche worketh all
thig, that be good. Here taketh place what
thyng soeuer is wrytē in holy scripture of
the prayse of god, of giuing thanks to hi,
of the name of god, of ioye, & gladnes.

The fulfyllinge of the thyrde, is to be-
take our selfe holy to God, that he maye
worke in vs and do all thynges which shal
be to his good pleasure. This commaunde-
ment requyrez pouerete of spyrte, whi-
che shulde offer him selfe to god, as deade,
nat lyuynge in this worlde, that he maye
be his god, whiche on hym selfe maye take
bothe his name, and worke, accordynge to
the meanynge of the two forsayde commaun-
dementes. Itte vnto apperteyneth what
soeuer is commaunded vnto vs of worshyp-
pyngē God, of hearynge goddes worde, of
good workes, by whiche we maye subdue
the fleshe to the spyrte, so that al our good
lyfe/and al our good workes be goddes and
not our owne.

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¶ The fulfyllinge of the fourth, is wylle full obedience and mekenes, to submytte him selfe to all officers, because it pleaseth god (as wytteth the apostle Peter) without contesdyccyon, without complaynte, and without any grudgyng. Hereunto applye what so euer thynges are wyrtten in scripture of obedience, humylyte, submytton and reuerence.

¶ The fulfyllinge of the fyfte, is suffraunce, mekenes, peace, merce, an herte that is full purgyed with loue and swetnes, cleane without hate/wrathe, and bytternes, nat to his frendes only, but also to his enemies pea and indyfferently to all men. Hyther conferre all the instructyons of pacyence, gentylnes, peace and unity.

¶ The fulfyllinge of the syxte, is chastite sobrenes, thowghness, nat of dedes onely, but of wordes and maners, pea of thoughtes. Besydes that attemperance of meate drynke slepe, and what soeuer dothe helpe chastyte. Hyther to apply all places of holy scripture, concernyng chastyte, fastyng, sobyete, temperance, prayer watchyng labours, and in conclusyon al thynges that may teyche chastyte.

¶ The fulfyllinge of the seventh, is pacyence of spyyte, kyndenes, lyberalltye, spendyng of our owne goodes to purgyte oure neyghbours, to lyue without couetousnes and desyre of ryches. Here gather
all that

THE EXPOSITION.

all that is wyrtten of conetoulnes of goodly
bustly gotten and possessed, of bluse, sub
celepe, xupl discepte, saury, and harte dase
of lettynge of thy neyghbours profyte, of
despelyngs hym.

¶ The fulfyllinge of the epght, is a peea
syble and hole tongue, whiche hurteth no
man but profyteth all men, whiche letteth
enemys at one: whiche excuseth and defen
deth them that be noted bycyous persones
and synners: buttill the tyme that they syn
be knowen, and then he lamenteth and pr
ayeth them: but yet speaketh none ill by
them. Suche simplicity and profyte is in
speakinge. Hereunto apperteyne al thyng
ges whiche are spoken of scyence and spee
kyng: and what so euer toucheth the good
name, honoure, ryght causes, and profytes
of thy neyghbour.

¶ The fulfylling of the last is the perfite
and absolute purenesse and despylyng (in
the herte) of all tempozall ryches and be
dely pleasures: whiche thyng shall be done
perfytely in the lyfe to come, and not vntyll
that tyme. In all these thynges seeke thou
no other thyng but to loue othere (that is)
loue god, and thy neyghbours, whiche loue
seeketh not his owne profyte but onely those
thynges whiche belongeto god and to his
neyghbour. whiche loue putteth and gyueth
hym selfe playnly to euery man ryght gladly
by makinge them partakers of suche thynges

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ges as they haue mete for releefe and com-
forte of theyr necessyte, as accordynge to
ryght Iudgement to the gyuer is thought
conuenient.

¶ Nowe seest thou that in all these tenne
comandementes in good order, and bryfe
lye, are comprehended all kyndes of infor-
macyons, that are expediente for mannes lyfe
whiche if any man wyll do his dyligence
to kepe truely, he shall neuer be ydle, no nat
one houre, but shall haue occasyon to do
good dedes, so that truely he shall neuer
haue nede to thole to hym other straining
workes of mans sauencyon, neyther to be
occuppyed in suche thynges as in no place
are commaunded, and which in coparison
of the other by God commaunded, is lytle
profytable eyther to hym selfe, or to his
neyghboure. It is euident that in all these
preceptes there is nothyng wyrtten which
teacheth vs to serue oure selues, eyther to
do, to leaue, or to requyre of any man,
that which concerneth oure owne profyte
but onely what we are bounde to do, that
is to loue, to God, and to his neyghboure.
So that euen blinde men maye well per-
ceyue that the fulfyllinge of the commaunda-
mentes standeth in loue towards othen;
and that towards oure selfe. For man of his
owne nature seeketh and auoydeth sufferyn-
gely that which is for, agaynste his pro-
fite, so that it pedyeth nat to moue hym to
it, but

THE EXPOSITION,

It, but muche rather to hyuge hym from it
Therefore he lyueth best whiche lyueth nat
to him selfe. And contrary, he lyueth worst
whiche lyueth to hym selfe.

This is the effecte that the .x. cōmaunders
mentes teache, wherby it is manifest that
there be but fewe that lyue wel: yea in that
we are men, none of vs lyueth well.

This knowen, we must terne of whome to
aske this excellent gylte, to lyue well, so
that we may fulfyll these cōmaundementes
Johan. xiiii. Chyld. I lye loue me: kepe my
cōmaundementes.

Luke. xi. Chyld. Happye are they that
heare the wordes of god, and kepe it.

James. ii. Who soeuer shall kepe the hole
law & perfall in one point: he is gylty in al
for he that sayde. Thou shalt nat commit
aduouty: sayde also. Thou shalt nat kyll
Ecclesi. ii. They that feare the Lorde, kepe
his cōmaundementes.

These are the fyue wyttes
ghostely.

Minde, reason, wyl ymagina
cyon, and vnderstandynge.

These are the .v. bodely wytt
hearing, seynge, smellynge

and

and touchpape. ¶ 21

The. vii. ghostly dedes of mercy
* Teach counsel, chastyte, com
forte, forgyue, suffer, & praye for
thyne enemyes.

¶ 22 The. vii. bodely dedes of
mercy.

¶ Feed the hungry, giue drinke
to the thursty, clothe the naked
harboure the harbourles, co
forte & sicke, visite the prysoners
and bury the deade.

* These folowynge are the. vii.
gyfts of the holy ghost, & euery
ma shuld desyre, to haue & kepe.
* Wysdome counsel, knowynge
pyte, vnderstandynge, strength,
and drede of god.

¶ These folowynge are the. iiii.
cardinal vertues.

¶ 23 Temperauce is a meane by
twyete to muche and to lyttell.
¶ 24

¶ Andeth

standeth in takinge sufficiently
that nedeth, and in refusynge
is to muche or to lytell vterly;
Ryghtwisnes, is a payeng of a
duty to eche thyng & duly lon-
geth vnto, as to god praisynge &
thākyng: to thy neighbour loue
& charitie, & to thy selfe busines
to fulfil goddes wyl & his com-
maundementes.

Prudence or wisdom, is a vertue
that departeth good fro euyl, &
it standeth in chosynge good, &
refusynge euyl.

Strength maketh any mighty &
hardy to do gret thinges for the
loue of god, & in sufferynge pa-
cyētly aduersyte, and mekely ta-
kyng prosperite.

* These be the. viij. Sacraments
of holy churche.

* Baptyme, wadlock, the sacra-
ment

mēt of p̄ aulter, cōfyrmaciō, oꝝ
re, penaunce & the last entointig:
* The. vii. thinges folowynge
shulde we haue euer in our mīde
* The sinnes that we dayly do
The shorte tyme that we shal a
byde here.

The vncerteyntie of the day of
our deathe.

The vnstablenj & frailtie of vs
strait & fereful iudgemēt of god

The bytter & vnspekable pay-
nes oꝝdeyned foꝝ sinnes.

The euerlastynge losse, of eter-
nall glōrye

☞ These are the. vii. pꝛīncy-
pall vertues.

Temperance oꝝ measure: that is mea-
sure to thy selfe in eatynge and dryn-
kyng, in slepyng, in wakynge, in
workynge, in restynge, in speakynge, in styll
beyng, in clothynge, and so forth in all o-
ther thynges: to kepe thy body and soule in
hēlth

helth to the pleasance of God. **P**udencie of
werenote: that is, be wylle in fleyng the
way of synne that leadeth to hell: be wylle
gynge the waye of vertue, that leadeth to
heaven. **Ryghtwysenesse**: that is, be thou
ryghtwylle to god and to thyn euen chylde.
Strength: that is, be thou ghosly stronge
in vertuous lpyng, **Fayth**: that is, have
very beleue in God and his lawe, for they
are one. **Hope**: that is, have thou stedfaste
hope to goddes mercy, yf thou lyst well
and endest in charyte. **Charite**: that is lone
ergo aboue all thyng loue God: and thy
neighbour as thy selfe.

There begynneth the. viii. blessings of
our lord Iesu Christ the which is
oure God.

Iesus seynge the people: wente vp to
an hyl, and when he was set: hys dis-
cyples came to hym, and he opened his
mouth, and taught the and sayde: Blessed
be the poore me in spiryte: for the kyngdom
of heauen is theys. Blessed be the mylde
men: for they shall weylde the earthe. Bles-
sed be they that mourne for they shall be
conforted. Blessed be they that hungereth
and thirsteth ryghtwysnes: for they shall be
fulfylled. Blessed be the mercyfull men /
for they shall gette mercy. Blessed be they
that be of clene herte: for they shall se God.
Blessed be the peasyble men: for they shall
be called goddes chylde. Blessed be they
that

1214 THE CONDICIONS
that suffre persecution for ryghtwysnes
for the kyngedome of heauen is theys, ye
shalbe blessed when me shall curse you: and
do pursue you, & shall say all euill agaynste
you lyenge for me, tope ye and be ye glade,
for your mede is plentuous in heuen. For
so they haue pursued also Prophetes that
were before you.

These be the .xvi. condicions of charite
that saynt Paule teacheth.

If I speake with tongues of men and
of aungels and I haue nat charite: I
am made as bialle sownynge or a sym
bal ticlyng. And yf I haue pphery & know
al mysteries & al cunnynge. And yf I haue al
sayth so that I moue hylls fro theyre pla
ces: & if I haue nat charyte, I am nought.
And if I departe all my goodes vnto the
meates of poore men. And yf I betake my
body so that I brenne, & haue nat charyte it
profyteth to me nothyng. And these .xv. co
ndicions sue him, that is in charite.

The fyrste is, that he is pacient: in suf
ferynge wronges. The seconde is, he is be
nygne: that is to do good in soule agaynste
euill that he hathe suffered. The .iii. is, he
hathe no enuy to nothyng. The .iiii. is that
he worketh no euill. The .v. is, he bolneth
nat with pryde. The .vi. is, he couereth no
worldely worshyp. The .vii. is, he seketh no
poore goddes to hym selfe, but profyte to
Chrystes Church. The .viii. is, he is not
woth

wooth though he suffer wronge. The. ix. he
thynketh nat euill. The. x. he loveth nat
on wyckednes. The. xi. he loveth with god
of trueth that he loveth. The. xii. is, he res-
isteth it mekely what ever cometh to hym.
The. xiii. standeth in this, that he that is in
charyte, bpleueth of the trueth all that god
sayth. The. xiiii. condycion standeth in this
poynt, that he hopeth all thinges that turn-
neth to good to goddes chyldren. The. xv.
is, that he susteyneth with a good wyll all
harmes that cometh. And the last condy-
cion that sueth, this blessed vertue, is that
he that is in charyte: falleth neuer downe
but lasteth for ever in this world, & in that
other as the loue of god sayleth neuer, and
yf a man coulde no more of the law of god
but these. xvi. condicions, and helpe hym
to kepe them, he myght lyghtely come to
heuen, and knowe who wente amysse.

¶ These be the. iiii. tokens of saluacyon, &
by these a man shal know yf he be of the nū-
bze that shalbe saved & com to heuē.

ADere frendes, the fyrste is to haue a
pure and quicke deuocion to god. The
seconde is, to haue very loue to God. The
thyrde is to haue a feruent cōfession for the
synne. The fourth is, to haue cōtinually in
minde of Chrystes bitter passion that he suf-
fred for man, and thus sayeth doctours.

¶ These are the. v. wonders of saynt
Augustyne, that sueth.

C. I.

And

And Maſter Auguſtine wondereth on
v. thynges that be amonge the people
in this worlde, The fyrſte is: that any man
or woman dar lyue in ſuche a lyfe for dyede
of God: that they wolde nat for nothyng
dye therein. The ſeconde is that they ſet ſo
lytell pryce by the ſoule that god bought ſo
dere. The thyrde is, that any man or womā
wyl lay there ſoules to pledge for luſt and
lychunge. The fourth is that in tyme of tri-
bulacion, they wyl be hote to God, more
then they wyl perſourme in helthe. The, v
is, that what vengeance and wonder that
God ſendeth amonge the people they wyl
nat be a knowen that it is for synne.

As worldly goodes wyl nat be gotten, ne
holden of a poore man, but he buſye him ſoſt
by many meanes bothe nyght and daye to
wyne them/ ſo theſe holy commaundemen-
tes of god with vertues that longeth ther-
to, may no man kepe truely but he gyue ful
purpoſe and greate buſynes therto. And
myghtly do awaye the great heed ſynnes,
that ben reckened befoze, and ſtandynge in a
true lyfe ruled by reaſon of goddes lawe.

Weneſt thou to pleaſe God for to lyue as
the worlde axed: nay, nay, wyte it well, for
the worlde is contrary to God, for god lo-
ueth mekenes: the worlde pryde & rebellyon
God wyl haue paryence: the worlde ſtryfe
and wyath. God loueth mercy and charite
the worlde couye and cruelty. God loueth
clennes and chaſtite: the worlde harlotrye
and

and foul lust. God wyl measure & pouertye
the world couetyse and auarysse. God wyl
penaunce and abstinence: the world glotony
and dyonhennes. And where is more con-
trary then here is shewed, and vertues and
vyces may nat dwell togyther in a man: no
more then lyght and darkenes, hote & colde
and Chyeste sayeth hym selfe: that no man
may serue to two contrary Lordes, for that
one he muste nedes loue: & that other hate,
and therfore for the loue of our Lord Iesu
Chyeste that boughte the so dere with his
harde passyon & his precyous blode eyther
for drede of bytter paynes, eyther for loue
of heuen blyss: forsake & despyse thy synne,
and kepe truly Goddes promysse, be nat
ashamed to be scoyned of fooles, and begyn
to be a good man: but be sore ashamed be-
fore thy conscience to be praysed and bozne
vp of the world and dwell styll in synne.
For saynt Iohn sayeth: yf any man loueth
this world the charyte of the father of he-
uen is nat in hym, for there is noughte in
this world: but couetyse of fleshe, couetyse
of eyen and pryde of lyfe, whiche is nat of
the Father, but it is of the world, and the
world shall passe and the couetyse of it, but
he that doth the wyl of god dwelleth with-
out an ende, that is in the loue and seruyce
of God. Nowe here thou haste before the
good and euyl, soure and swete, lyfe, & death:
vertues and vyces, ioye and payne, ther-
fore pray hertely to god that thou kepe his
promysse

promyses for his grace merry. Amen. And
 lernet h your lesson at our lord Iesu Christ
 that sayth: I knowlege to the father lord
 of heauen and of earth, for thou haste hyd
 these thinges for ware & wyse men, and hast
 shewed them to lytle chyldren, father for so
 it was pleasynge before the: al thinges are
 giuen to me of my father, & no mā knoweth
 the father but the sone, neyther any man
 knoweth the sone, but the father and who
 the sone wyl shewe. Al ye that trauayle and
 are charged: come to me and I shall fulfyll
 you. Take ye my poche on you, and learne
 ye of me, for I am mylde and meke in herte
 and ye shal fynde rest to your selues, for my
 poche is softe, and my charge is lyght.
 Thus thou must lerne at Christ to be meke
 and ofte reherse his meke passyon, and thy
 synnes that were cause of that payne.
 And if thou do thus, thou shalte be moued
 to thynke on his kyndenes, and ofte to for
 thynke thy unkyndnes. And by this means
 thou shalte haue grace to withstande the
 temptacions, and so get everlastynge lyfe.
 By Iesus Christe our lord. So be it.

¶ Here ensueth foure nedeful thinges
 to every man.

Firste that every man muste heare the
 worde of god and his lawe. The se-
 conde is, he must vnderstande the word
 of god, for if he heare the worde of god pre-
 ched or red to hym, and no vnderstandynge
 thereof, it profyteth nat to him. The thyrde
 he muste

he muste worke thereafter in dede, for all
though he here goddes worde and vnder-
stande it, and dothe nat thereafter it profits
not to hym. The fourth is this, to con-
tinue in good workes vnto the ende of his
lyfe. For yf he doth well for a tyme: and at
the laste turneth agayne to his synne, all
his former dedes helpeth hym nat to hea-
uen, and therfore eche man & woman shulde
busely here the worde of god and learne it.
For yf the Gospel be hyd or vnknewen, it
is vnknewen of them that shulde peryl the-
therfore blessed be they that heare Goddes
worde in workynge thereafter and kepe it.
For the hearers of the worde of God onely
be nat iust before god, but the doers thereof
shalbe made ryghtwylle, therfore hearynge
cedynge, prayeng & studyenge, with the glo-
ryous workynge of our lord Iesu Christe
that is begynnynge and ende of eche good
worke, the whiche graunte vs to fulfyl for
his hely name. So be it.

A Deere frendes: I take the lord god to
wytnes that charyte is the pryncy-
pall parte of holy wyte, for god is charyte
& if any parte of holy wyte be taken awaye
fro vs then a parte of charite is taken from
vs. For S. Paul sayeth, if we kepe charite
thē we fulfyll al the law, god is charyte, we
may nat speake of holy wyte, ne of charite.
And also saynt Paule sayeth, yf any man
knoweth nat holy wyte: he shal be vnk-
newen, and if we may nat speake of holy

wylt: we may nat blesse god neyther men;
ne we may nat speake of heuen, neyther of
earthe, ne of hell, neyther of any creature
that euer god made, for God & holy wyrtte
speaketh of al these thynges. But as these
fylde worldly men speake & blasfeme god
and his lawe, perytte them selve, wherefore
saynt Paule sayeth thus: they that wyl be
made fylde fallen into temptacyon, and in
to the snare of the deuyl, and into many
ful vnprofytable & noyous despyes, whiche
drenche men into deathe and perdycon of
dampnacyon.

I dere frendes fyth god made man to be
heyr of heauen of so glozous and ioyful a
place. howe may any man for dyede of this
sentence of Paule drawe to them fylde &
conetyle of the worlde, for the roote of all
evyll is couetyle sayeth Paule. And fyth
for synne of a man, God wolde not but that
he wolde bye them agayne with his precy-
ous bloude to that herptage of heauen, the
what man is that that wolde betray Chy-
ste agayne of mannes soule fro heuen, it se-
meth that suche a man thynketh that he
wolde put Chyste agayne to passyon, and
so by this a man may knowe who it is that
letteth a man fro heuen. For who so letteth
a man to knowe and to kepe the comande-
mentes with all the lawe of God, he it is
that letteth a man fro heuen, for be these
& comandementes we must entre into heu-
& shesope Chyste sayeth, he that cometh nan
in by

in by the doore but healeth in by an other
way, in a nyght there and a day there. Also
Christ sayeth. Math. xxiii. chap. wo to you
scribes and pharisees and hypocrites that
close the kyngdome of heauen before me:
neither ye entre ne suffer me entring to ent
And when Iesu Christe was here on earth
he wolde nat let the deuyl to speke of holy
wryt. Now ye here frendes take hede of this
sentence of S. Paule. i. Corinthy. ii. the se-
conde chap. that begynneth thus. Al scrype-
ture enspyrred of god is able to teache, to re-
proue, to chastise, to lerne in ryghtwylle-
nes that the man of God be perfectly lea-
ned in all good workes. Also Christe wolde
nat let none other synners to speake hol-
ly wrytte, but he taught it hym selfe to all
folke good and euyl, and for we knowe nat
good from euyl but wysedome of his lawe
that is holy wrytte. And therefore Paule
sayeth to the Romayns the. xvi. Chapter.
I praye ye them that let the lawe of God
deale ye nat with them: And therefore God
curseth in his lawe al those that bowe away
they eyes frome his lawe that is holpe
wryt, and blesseth al the that kepe it lustely
and suche as earthly me deme them to be ac-
curseth that let the testamēt of a deed man,
to heauenly men deme them to be accursed
that let the testamente of Iesu Christ, and
his testamente is the holy Gospell that he
commaunded to be preached and taughte
to all creatures, this wytnesseth Christ say

ynge to the yong man that axed him, good
Mayster what shall I do to haue euertla-
stynge lyfe, Chyrlte sayde hepe thou the co-
maundementes, therfore by this worde of
Chyrlt eche man may come to heuen by the
kepyng of these comaundementes, and yf
we be let to knowe and to kepe these com-
maundementes that is the lawe of god, the
worke we may serue god. For no mā know-
eth the wyll of his mayster, but by his byd-
dynges, and the seruaunt by his Mayster a
good and profytable sayng the wyll of
god. Thus we are knowen the seruantes
of God. Also saynte James sayeth the. iiii.
chapiter, be ye subiecte to God, with stande
ye the deuyll and he shall flye fro you. And
Peter the Apostle suer of Chyrlte, sayeth in
his seconde chapiter. For Chyrlte suffered
for vs leaupng to you ensample that ye fo-
lowe the steppes of hym, therfore yf any
man letteth these comaundementes with all
the lawe of god to be knowen & kept, hol-
deth with the fende agaynst Iesu Chyrlte
kyng of glory, as these greute sweteres, cur-
sers, & unchaste men, that folowe the luste
of the fleshe, conetyte of eyen, pryde of lyfe
and they that grudge agaynst the wyll of
god. And as Judas the Apostle sayth these
are grudgers ful of playntes wanderyng
by theyr desyres & so these wretches knowe
nat nor wyll nat knowe the lawe of God,
ne the least comaundemente of his lawe.
And so his lawe he ordened. iiii. holpe men
to wyse

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to wyte it and to witnes it & to teache it as
the lawe wytnesseth by name that Math.
the fyrste. Marke is the seconde. The thyrde
is Luke. The fourth is Joh. These it ben
that beare witnessynge of the kynde god of
hoses, these be that hath wyten this holy
lawe, that is the testament of Christe, that
is the gospell the which he comunded to be
preached to al creatures good and euyl & he
that letteth this Testament to be knowen,
preached and taught to the people, holdeth
with the sende, & is cursed of almighty god
¶ Chabollyng of the byshop of Romes
pretensed & vsurped power and iurisdic-
tion within this realme

Ye that vnderstande that the vnlaw-
full iurisdiction, power, & auctoryte
of long tyme vsurped by the byshop
of Rome in this realme, who then was cal-
led Pope, is nowe by goddes lawe iustely,
lawfully, & vpon good groundes, reasons,
causes, by auctoryte of p[ar]liamēt & by & with
the hole cōsēt & agrement of al the byshops
prelates & both the vniuersities of Oxforde
& cambridge, & also the hole clergie of this
realme, extyncte & ceased for euer, as of no
strength, value, or effecte; in this realme of
England. In whiche realme the laide hole
clergie, byshoppes, prelates, & cyther of the
conuocacions of bothe prouinces, w[ith]
also the vniuersities of Oxforde and Ca-
mbridge, haue accordynge to godes lawes &
vpon good & lawfull reasons & groundes,

E. 5.

knowes

knowleged the kynges hyghnes to be su-
preme heade in earthe, immediatly vnder
God, of the Church of Englande, which
they knowlege confessed, beyng now by
parlyamente establyshed, & by godes lawes
susteynable to be fully executed: So ought
every true Chyrtien subiect to this realme
nat onely to knowlege and obediently to re-
cognyse the kynges hyghnes to be supre-
me heed in earth of the Church of Englande
but also to speake, publyshe, and to
teache theyr chyldren and seruants
thes the same, and to shewe vnto
to them howe that the said
byshop of Rome hath
hertofore vsurped,
nat onely vpon
god, but also
vpon Prynces of this realme, &
theyr progenytours.

An order & forme of byddynge of the bes-
des, by the kynges commaundement.

Fyrste ye shall pray for the hole congrega-
cion of Chyrties church: and espec-
allye for this Church of Englande: wherin
God I commaunde to your deuout Prayers
the kynges moste excellente maiestye, su-
preme heed immediatly vnder God of the
spiritualtye temporalte, of the same church.
And for the moste noble and royal esta-
te of our prynce: Prynce Edwarde.

Secondly. Ye shall praye for the clergie &
the

the Lordes temporall and commons of this
realme: beseechynge almyghty god to grue
eury one of them in his degree grace to ble
them selues in such wyse as may be to his
contentatyon the kynges honoure: and the
welche of this realme.

Thyrde. Ye shall praye for the soules
that are departed abydinge the mercy of al
myghty God: that it may please hym the
rather at the cōtemplacon of our prayers
to graunt them the fruytion of his p̄sēce.

SO BE IT.

A copy of tharte made for thabrogacion
of certayne Holydayes.

Feste that the feast of the Dedycacion
of the Churche, shall (in all places
throughout this realme) be celebrated and
kept on the fyrst Wodday of the moneth of
Octobye, for eueris vpon none other day.

Item, that the feast of the patronis of
eury Churche within this realme, called
comonly the Church holy day: shal nat frō
hence forth be kept or obserued as holy day,
as here tofore hath ben dō: but that it
shall be lawfull to al and singuler personen
resydente or dwellynge within this realme
to go to theyr worke, occupacyon, or myc
terpe: and the same truely to exerceise and
occupye

occuppe vpon the sayde feast, as vpon any
other workedaye, excepte the sayde feast
of church holpdaye be suche as must be eis
vniuersally obserued, as a holpdaye by
this ordynance folowynge,

Also that all those feastes or holpdayes
which shal happen to occure, eþther in the
haruest time, which is to be cõpted frõ the
first day of July, vnto the xxix. day of Sep
tembie, or eis in the terme tyme at westmin
ster, shall nat be kepte or obserued frõ hence
forth as holy dayes, but that it may law
full for euery man to go to his worke or oc
cupacion vpon the same as vpon any other
workedaye, excepte alwayes the feastes of
the Apostles, of our blyssed lady & of saynt
George. And also suche feastes as where in
the bynges Judges at Westminster shal do
nat vse to syt in iudgement / all suche shall
be kepte holy & solempne of euery man as
in tyme past hath ben accustomed.

Provided alwayes, that it may be law
full vnto all prestes and clerkes, as well se
cular as regular in the forsayde holpdayes,
nowe abrogate, to songe or say theyr accu
stomed seruyce for thole holpdayes in theyr
churches: so that they do nat the same solep
nly nor do ryng to the same after the ma
ner vñed in hygh holidayes, ne do comaund
or indyce the same to be kepte or obserued
as holpdayes.

Finaly

T Finally that the feaste of the natyvyte
of our Royde, of Easter, of the Natyvyte of
saynte Iohn the Baptyst, and of saynt Mi
chael Archangell, shalbe from henceforth
copted, accepted, and taken for the. iiii. gen
nerall offerynge dayes.

And for further declaracyon of the pres
mysses: be it knowen that Easter terme be
gynneth alwayes the. xviii. daye after Ea
ster, reckenyng Easter daye for our and
endeth the mondaye nexte after the assen
cyon daye.

T Trynyte terme begynneth alwayes the
wenis day nexte after the octaves of trynite
sonday: and endeth the. xi. or. xii. day of Iuly

Mychelmas terme begynneth the. ix.
or. x. day of October: and endeth the. xxviii.
or. xxix. daye of Novembre.

Myllarye terme begynneth the. xxii. or
xxiii. day of January: and endeth. xii. or. xiii
day of February.

In Easter terme on the asseneyon daye.
In trinite terme, on the natyvyte of saynte
Iohn baptyst day. In Myghelmas terme
on Alhallowes daye. In Myllarye terme, on
Candelmas day: the kinges iudges at west
mynstre, do nat vlc to syt in Judgemente,
nor vpon any Sondays.

**GOD SAVE THE
KYNGE.**

Printed

at London in Fleetstreet /
by me Roberte Redman /
dwellynge at the sygne
of the George / next
to saynt Dun-
stoneschur-
che.

In the yere of our Loz
de God. M. CCCC.

XXXIX.





